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hind those of Continental publishers, are now a joy alike to mind and eye. Those printed wholly in black are, it is true, sometimes obscure through wealth of detail or through the blurring of natural features by names; but those printed in colors, and especially those which color the rivers as well as the relief, leave nothing to desire. Whatever its defects, the new edition is a matter for pride. Its advent is a notable step toward the good day when the learning and the art of all the world shall be enlisted for the creation of that international work which alone can be a really faithful mirror of advancing knowledge.

GEORGE L. BURR.

Hérodote et la Religion de l'Égypte: Comparaison des Données d'Hérodote avec les Données Égyptiennes. Par CAMILLE SOURDILLE, Ancien Élève de l'École Normale Supérieure et de l'École Pratique des Hautes Études, Professeur Agrégé de l'Université. (Paris: Ernest Leroux. 1910. Pp. xvi, 419.)

La Durée et l'Étendue du Voyage d'Hérodote en Égypte. Par CAMILLE SOURDILLE [etc., as above]. (Paris: Ernest Leroux. 1910. Pp. 259.)

THIRTY years ago the prevalent method of studying Egyptian religion was to begin with the data and the ideas regarding it furnished by Greek and Roman authors, and having built up a system from such sources, then to proceed with the older Egyptian documents, employing them merely to fill up gaps, to furnish illustrations, and to brighten with contemporary detail what would otherwise have been a rather meagre outline. Such was the method by which Brugsch produced his *Religion und Mythologie der alten Aegypter*. It was such a method as this, which enabled the older generation of scholars to discover primitive monotheism on the Nile, as well as elsewhere in the East. Its futility was long ago recognized, but we have as yet made but a very small beginning toward the exhaustion of the old native sources properly employed.

The larger of M. Sourdille's two books mentioned above is a sober and careful effort to determine just what value we should attribute to the account of the religion of Egypt in the middle of the fifth century B. C. furnished us by Herodotus, the earliest Greek traveller on the Nile who has left us his impressions. This question, while it may seem to be a purely literary one, is of far-reaching historical importance. The imposing *mêlée* of thought and religion from the most remote and racially divergent sources, with which the historian is confronted as he surveys the Mediterranean world at the beginning of our era, was not a little influenced and modified by the current which constantly flowed into it from the Nile. What was the character of this stream of influence from Egypt? Can we suppose that the religion of Egypt, as revealed to us in old native sources long antedating Greek civiliza-

tion, passed out unalloyed into that Mediterranean world? For reasons based on language alone this supposition is impossible. It has long been evident to your reviewer, that it was the religion of Egypt as viewed, interpreted, and apprehended by generations of Greeks, it was this Hellenized composite of old Egyptian religion and Greek preconceptions which passed out into the Mediterranean world to make Isis a household word in Rome, and give her a sanctuary even in such a provincial city as Pompeii. The same thing happened to Christianity. It was not the Christianity of Judea in the first decades after the crucifixion which conquered the Roman world.

It is from this point of view that M. Sourdille's book is written. He desires to tap the stream of Hellenized Egyptian religion as near its source as possible and Herodotus furnishes the best opportunity. The author's method, followed with the greatest conscientiousness, is to collect all the scattered statements of Herodotus on any one particular god, temple, feast, custom, etc., and having analyzed and then pieced these together, to compare the view of Herodotus thus gained, with the facts as discernible in native Egyptian sources. In places the Greek historian suffers somewhat unjustly by this method. The age when he visited Egypt, some seventy-five years after the Persian conquest, has left us so few monuments that we can not reconstruct from native sources the religious conditions which he found. Our native sources belonged to an age many centuries older, or to the later period of the Ptolemies. These last have not been thoroughly studied as yet. Undoubtedly they represent, more than any native sources, the religion of Egypt as Herodotus saw it. It is evident also that M. Sourdille does not deal with the native sources at first hand. He depends upon the Egyptologists, chiefly Maspero, but he has been most conscientious in his effort to array the whole mass of modern research, and, properly sifted, to bring it to bear at every point. Occasional misunderstandings have inevitably resulted. The hieroglyphic original of the Greek "Harmakhis" does not mean "Horus of the two Horizons", which rendering is an old misunderstanding, but should be rendered "Horus in [that is, 'dwelling in'] the Horizon" (p. 57). Again the god "Soutikhou" (p. 105) or "Sutekh" of the Hyksos is in name identical with Set, the old writing of which is "Setesh", showing a softening of the heavy guttural "h" (kh) at the end to "sh". Our author's incredulity regarding the identity of the Phoenix of Herodotus with the Egyptian Benu, which is found as early as the Pyramid Texts, seems to your reviewer hardly justified (p. 198). The reference to Memphis as the capital of Lower Egypt (p. 389) is doubtless an inadvertence. While the author's researches suffer somewhat, because based upon available Egyptological studies of the older native sources—studies which must be regarded as only preliminary and still more or less in their infancy—nevertheless his verdict on the account of Egyptian religion given by Herodotus will in your reviewer's judgment stand as

final. It is summed up in the last sentence in the book (p. 401): "Bref, malgré les nombreuses lacunes de l'exposé, malgré ses fréquentes contradictions, il est possible d'affirmer que la religion attribuée par Hérodote aux Égyptiens n'a été, à aucun moment de l'histoire, une religion strictement égyptienne." We cannot leave M. Sourdille's book without a word of hearty felicitation to him on the success with which he has applied his patient, careful, exhaustive method of inductive research, combined with clear, penetrating, and incisive insight into the materials brought together. He has given us the ablest book yet put forth on these aspects of Herodotus.

The smaller of the two volumes is clearly a kind of by-product of M. Sourdille's valuable study of Herodotus and the religion of Egypt. The question studied is of special importance as related to his larger volume. His conclusion that Herodotus made but a short stay in Egypt, probably less than four months, and that this period fell within the season of inundation from August on, is highly probable, if not demonstrable. The author's explanation of the preposterous account of the topography and geography of Upper Egypt given by Herodotus, is less happy. The Greek historian states that the mountain chain on the east side of the Nile, which he calls the "mountain of Arabia", diverges to the Red Sea, so that four days' journey above Heliopolis the valley again widens. It is perhaps a question whether his account of the mountain explains his impression regarding the widening of the valley, but his statement of this widening is unequivocal. The facts are of course quite the reverse. One widely accepted explanation of the error is that Herodotus did not make the voyage of Upper Egypt, and that he has fabricated his account of that voyage, putting together such facts as he could glean by inquiry. It is a fact, as he himself betrays it, that he was inquiring about the sources of the Nile at Sais. M. Sourdille's explanation of the Greek historian's strange mistake is that he did not make the voyage up the river itself, but sailed up the Bahr Yusuf, a channel far to the west of the Nile, which leaves the main river (or a canal from it) below Siut and flows into the Fayum. Our author is under a false impression regarding this channel. He calls it a "canal" (p. 252), but it is not an artificial channel. It is a natural branch of the Nile, which winds its way northward through the valley as no irrigation canal ever does. A stream less suited for a rapid voyage up the Nile valley could not be conceived. It winds so excessively and continuously that the itinerary proposed by M. Sourdille for Herodotus would, in point of time consumed, be quite impossible. Herodotus's false impression regarding the shape of the upper valley cannot be explained by carrying him up this channel. When we contrast the shrewd observations of the Greek traveller regarding the Nile Delta, with his confused account of the valley above, one cannot but regard it as somewhat doubtful whether a man with his capacity for observa-

tion could have voyaged up the Nile at all. The book is however an excellent study of the geography of Egypt as presented by Herodotus.

JAMES HENRY BREASTED.

Palestine and its Transformation. By ELLSWORTH HUNTINGTON, Assistant Professor of Geography in Yale University. (Boston and New York: Houghton Mifflin Company. 1911. Pp. xvii, 443.)

THIS important book records in popular form the results of the Yale Expedition to Palestine in 1909. The author had previously travelled extensively in Central Asia, Asia Minor, Persia, and India. These journeys had led him to adopt certain theories as to changes of climate and their relations to history. Palestine seemed to him to present a unique field for the testing of these theories. For a number of months he thoroughly explored the land "in a series of circuits and zig-zags" which enabled him to see "at least a sample of each of the varied geographic types which nature has thrown together in this unique little country". "Two co-ordinated subjects", he tells us, "form the theme of this volume, topography and climate. The first half of the book is devoted to a description of the appearance and form of Palestine and to a consideration of the manner in which the peculiar geological structure of the country has given rise to certain strongly marked [national] characteristics, whose influence can be traced through history. The second half deals with the climate of the country, or, more specifically, with the changes to which climate has been subject" (p. 6).

The title of the volume refers directly to the second subject. By "the transformation of Palestine" Professor Huntington means to indicate the conditions under which a land once fertile and densely populated has become comparatively barren and sparsely peopled. But the two themes interpenetrate. In the topographical part many concrete instances are given which later serve as illustrations of the second or main thesis. For example, he notes at Aujeh in Southern Palestine the ruins of a once prosperous Graeco-Roman town, with colonnaded streets, baths, churches, etc. He shows that, whereas this town probably supported a population of ten thousand souls in the fifth century A. D., many of the modern Arabs who sparsely inhabit the district round about are genuinely hungry for months each year. He concludes that this change in condition is due to a diminution in the rainfall. He holds, however, that the changes of climate during historic times have not been radical, pointing out that a change in two or three degrees Fahrenheit in the mean annual temperature of Palestine, with corresponding changes in precipitation and evaporation, would have a marked effect on the habitability of the land. Of the three hypotheses, any one of which might conceivably account for the alteration in climate—that of deforestation, that of progressive change, that of pulsatory change—he adopts the last. He maintains that the three great eras of world-history are synchronous with three pulsations